2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

tion which would correspond pretty well with the explanation given by subsequent authors, except for its last, untranslated member, which seems to imply a lack of geographical knowledge on the part of Father Rodriguez. According to modern maps, indeed, the term "Alto", or "Cordillera", de Guanacas, seems to apply only to the group or node of mountains north of the Coconucos and Puracé volcanoes, and south of the towering Huila. This includes the "Páramo de Moras," which we crossed on our return from Tierra Adentro, but not the *Páramo de las Papas*, which is situated south of the Puracé, at the headwaters of the Cauca, Caquetá, and Magdalena rivers.

If we admit, then, that in Father Rodriguez's description the name Páramo de las Papas is merely a lapsus for Páramo de Moras, the area given by him corresponds pretty well with that which is recognized as such by Uricoechea in his introduction to Castillo's work, excepting that the latter extends this area northward to include the upper Yaguará basin. According to Castillo, this last was probably inhabited by another *parcialidad*, which he calls Bemb, "indios infieles de nación pijaos." At Huila, when pointing northward to the valleys on the eastern slope of the volcano and asking who lived there, the Indians answered, "Los Pijaos", and among the Spanish people it is generally understood that the Paez and the Pijaos are one and the same. This is also the opinion of Reclus,[1] who says: "Among the various tribes that wandered through the thick forests of this [eastern] slope of the [central] Cordillera, the most barbarous were the *Pijaos* or *Paez*, who selected innocent victims to offer to their divinities. The enemy killed in a fight could be only indifferent to the gods; but a woman, a child, an inoffensive stranger, the pure ones, were welcome to the bloodthirsty genii." And these monstrous sacrifices must be repeated at short intervals to insure the permanent good-will of the gods.

The area given on the accompanying map (plate 1) corresponds with the above-mentioned description by Rodriguez,

[1] Reclus, *Géographie universelle*, XVIII, p. 305.

?:Hernández de Alba E-5,⅓(no date) 1946 SC15 Paez SC15

[175 648] by Belalcázar between the Kingdom of Quito and Bogotá. Few Spaniards wished to adventure through these wild lands where the Indians were strong and ambushed them. The founders of Timaná were [266] constantly attacked, and the frightening legend of cannibalism began [727] to spread. It was said that Spaniards were the preferred victims, and that the Indians considered the flesh of enemies the finest morsels in their great victory feasts. The soldiers collected some gold in the so-called penetrations (entradas) of the country—attacks really made to kill the natives, to destroy their crops, and to burn their houses. All of this made the Indians resist more strongly, but it was necessary to clear the road to Santa Fé, and the war of extermination went on without respite. Belalcázar himself returned to *Páez* territory and was defeated at the rocky cliff of Talagá in 1541, only to return with more than 200 soldiers, of whom 100 had horses, and spread blood and fire among the Indian villages. But the Indians made reprisals. They assailed Timaná and killed its mayor, after putting out his eyes and leading him through the market places with a cord passed through his face. This act of vengeance was to satisfy Gaitana, a valiant warlike Indian woman who had formed various Indian alliances against the Spaniards because they burned her son. In 1543, the *Pijao* destroyed the town of Los Angeles, recently founded in the Neiva Valley. They continually attacked the area surrounding Ibagué, but many of them were defeated and killed in 1556 in the plains of Chaparral by Francisco de Trejo's troops. Both Spaniards and Indians were stubborn in their struggles, the Indians being unwilling to make peace as long as they were being killed and their crops destroyed.

The struggle was rekindled in 1562 when Captain Domingo Lozano, having requested the privilege of conquering the Indians, organized an army and entered *Páez* territory. He founded the town of San Vicente de Páez near Huila Mountain in order to ensure Spanish domination of the heart of the country. But the Indians ambushed his soldiers and gradually killed off the cavalry, the Spaniards' strongest troops. Eventually, they destroyed San Vicente and again controlled their own rugged lands. The *Pijao*, meanwhile, fought to the death. They destroyed Villa Vieja or Neiva in 1569 and, allied with the *Páez*, took San Sebastián de la Plata in 1577, killing all its inhabitants and burning the houses. They finally put an end to and avenged the Spaniards' exploitation of a silver mine which had been discovered in *Moscopan* and *Yalcón* territory in 1551.

Fleeing Spanish pressure which extended from Timaná toward the heart of the Andes, the *Andaquí*, exhausted by the wars, followed the high hills to the east, and began in 1564 to descend toward the Caquetá River.

Hernández de Alba E-5, 1 (no date) 1946 SC15 Paez SC15
Moguex

with the right hand over the naked thigh. Two strands are similarly twisted together until the desired thickness is obtained.

Gourds.—Gourds are still widely used. They are picked when ripe, cleaned out, and dried. With small openings, they serve as containers for beverages and powdered lime. Some are made into bowls and others are cut up to make spoons. Today these objects are undecorated, but formerly in Timaná they were painted with a resin varnish very similar to that used in Pasto. (See p. 930.) Before the Spanish domination, gourds were also used as frames over which were stretched the prepared skin of the heads of their enemies killed in war.

Metallurgy.—The metallurgy of these Indians was the same as that practiced throughout most of Colombia. The metals were gold, copper, and an alloy of the two (tumbaga). It is recorded that the Indians "worked gold," but the processes are not described. Specimens found recently in the territory, however, show molding, casting, and hammering. Metal objects included nose ornaments, parrot-shaped breastplates, necklaces with small animal figures, and some anthropomorphic idols. Gold occurs in this territory, particularly on the upper Páez or the Suin River.

Ceramics.—These tribes made and still make coiled pottery. Modern vessel forms include large jars for storing beverages and poorly shaped, crudely decorated containers for preparing and serving food. There is no individual specialization in this task, women making pots for their own family and not for trade.

Stone and wooden artifacts.—The native Indians made stone axes of a simple design, but stonework disappeared during the time of colonization, when the Indians could obtain manufactured iron weapons and utensils such as machetes, axes, hoes, shovels, etc. The manufacture of wooden objects—weaving, cooking, and farming implements and weapons—was furthered by the use of metal tools, and now is well developed, as exemplified by the trapiche (cane mill), a true machine made of wood.

Weaving.—Weaving, little practiced before the Conquest, developed with the post-Contact need for wearing more clothes and with the introduction of sheep, whose wool was used in addition to cotton. Weaving was and is exclusively the work of women (pl. 186). They prepare fine, uniform yarn with a common spindle, which they handle as they walk along the road (pl. 187, *top*). The loom is vertical, made of two horizontal rods fastened to two uprights. The warp runs vertically with a continuous thread. The horizontal weft is pressed down with a wooden sword. They also weave hemp bands on the loom. Woolen blankets are woven in natural colors, but some sashes have bright colors made of imported wool or of home-dyed wool. For red, they use one of the Rubiaceae (*Relbunium hypocarpium*), and for

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7:Hernández de Alba E-6 (no date) 1946 SC15 Paez SC15
Moguex

756 T87 775 784 the fire and turns on the lights, and everyone returns to examine a layer of fine ashes placed beforehand at the door. If the ashes shows the footprints of an angel, they believe that the soul is saved, but if the footprints are those of a bird, they believe that the soul is condemned to hell. In some cases they ascertain the fate of the soul by the kind of bird prints.

WARFARE

726 The *Pdez* and *Moguez* were particularly warlike. Their attacks were staged in the morning, accompanied by yells and the sound of trumpets, horns, sea shells, and drums. They were generally armed [411] with great spears or pikes, spear throwers, and slings. When fighting, they would first hurl javelins with their spear throwers, then use their slings, the missiles for which they carried in a pouch, and finally pick up their spears or pikes for man-to-man struggle. They also formed closed squadrons, men with clubs alternating with spearmen. The former would step forward to wield their clubs, and then draw back to their positions for protection. Their best defense was on high ridges, from which they rolled large stones on their enemies. They perfected these natural defenses by cutting or camouflaging paths on which they prepared ambushes. They built trenches or pitfalls, which caused the attacking Spaniards much trouble.

628 [648] [532] [764] The principal enemies of these peoples were the *Pijao* and the Spanish soldiers. The *Pdez* remember the *Pijao* well, and call the stone statues in their territory "portraits of Pijaos," and the painted tombs, "houses of Pijaos." They are afraid to see the statues or visit the tombs.

●727 To insult an enemy killed in war, they cut off his penis and placed it on the road.

266 Some historians ascribe cannibalism to the *Pdez* and the *Moguez*, which seems to have no basis in fact. They kept trophy heads and stuffed the skins of their enemies, but did not eat their foe. There are, [175] however, numerous historical references which state that in the wars [648] against the Spaniards, the *Pdez* left the bodies of dead enemies for the *Pijao* to eat, and that they cremated their own dead or dried them [764] over a slow fire, which Friar Pedro Simón (1882–92, ch. 23) mistook for a means for preserving the flesh so that it could be eaten later. [114] As war trophies, they kept enemy heads, which they preserved with resins, and the skins of their entire bodies, which they filled with ashes 727 (Aguado, 1931, vol. 3, book 16, ch. 3). They even preserved the [314] heads of the Spaniards' horses. They carried these trophies to wars, meetings, and feasts.